*BULLETIN NUMBER*

# Malaysia Message

OFFICIAL ORGAN OF THE METHODIST CHURCH, MALAYSIA

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COMMITTEE OF MANAGEMENT:

EDWARD S. LAU, MARMADUKE DODSWORTH, WALDO S. REINOEHL

## Light in the Darkness

The Methodist Church has been assigned a gratifying share in the launching out upon a new and enlarged life in the Malaya which is to be. The months since Liberation have been given largely to the necessary task of restoration of buildings and to the reorganization of staffs and programmes. Who of us has not chafed at the annoying delay in attention to our enduring programme of redemption where the lack of morale and of integrity have so obviously devasted the nobler trends of the cultural living among all classes of Malayan society. It is for us to keep the Light burning in the lighthouse on these shores.

The suffering nations around us need to catch the glow of this Light. They are shaking off the Old Order but how shall they struggle out of the confusion into the Paths of Peace if there are none to show the way? We must not allow our sense of the importance of the teaching of our children, the nurturing of their souls and minds, the preaching of the Way of Life to become warped by the downward pull of life's tragedies all around us. We are here for a Purpose. To build a new world upon the foundation of TRUTH.

The cynics say, "The hammer of the clock of the world's civilization is raised to strike the last hour." This depressing outlook vanishes in the LIGHT emanating from the Retreats and Institutes of the past months which our Youth Groups have been holding. In those meetings attended by hundreds of the alert young people of Malaya, the gaze has been fixed on the future, with the past constructively utilized as a corrective influence. The will to achieve that better world is in unmistakable evidence among our young people.

Yesterday it was my privilege to address the upper classes of our large school in Teluk Anson. At my request a show of hands revealed that Malay, Chinese and Indian boys were represented in about equal number. This is, for the most part, their homeland, and in their school life there has been established a cultural unity which has in it the potential toward complete understanding. In such groups we take hope that the years ahead will reveal those qualities of respect for other racial groups which will result in a unity of purpose. Thus the great ideal of Brotherhood which is Christianity's message for this world of warring, hating people finds fertile soil.

Another observation that impresses one who has known this region for over three decades is the maturity of the Christian group. It has come to pass that many of the leaders in every community, in government service, in business, in the professions are sons and daughters of Christian parents. Some of these are leaders in our Church and Schools. A heavy responsibility rests upon them. Inheritors of the Light, they dare not allow it to grow dim. Their fathers and mothers met the obstacle of a mind-set of that older generation which feared to accept a strange ideology. It required faith and courage to break with parental beliefs. But the unfolding of life in a world which was One demanded an all inclusive religion. The generation which did not win its right to brotherhood and peace may be in danger of losing it through indifference and careless living.

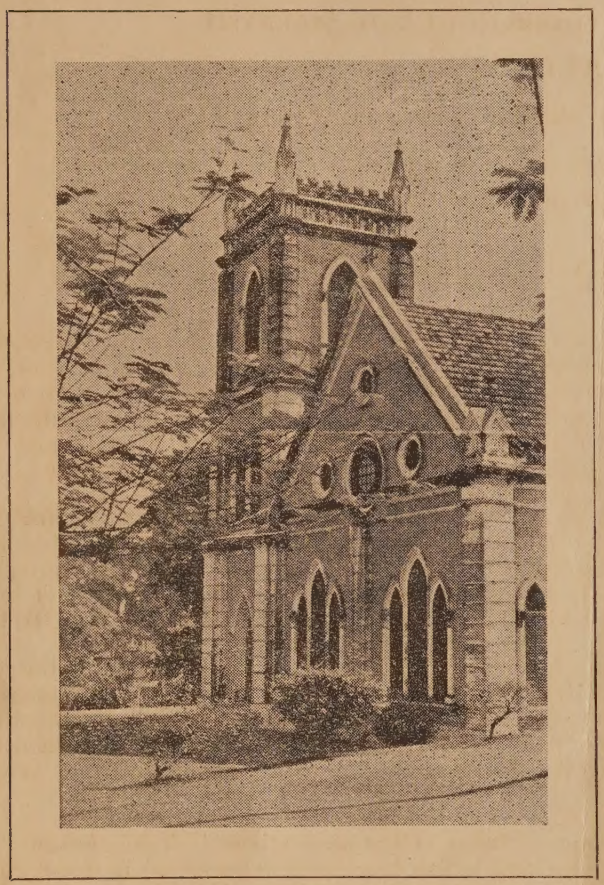
So this Christian community of ours must gird itself to the task of scattering the forces of darkness and night—the low moral tone which is in danger of enveloping this land. We have a high standard. Let us strive against the well-known evils of strong drink, gambling, racial prejudice which are attempting to overwhelm us. We have a high-calling. Our message is from the Prince of Peace who is the Light of the World.

Bishop EDWIN F. LEE

# Mid-Year Conferences in Kuala Lumpur

## Religious Education Conference Programme

**August 12—13.**



WESLEY METHODIST CHURCH, KUALA LUMPUR, WHERE THE METHODIST YOUTH FELLOWSHIP CONFERENCE, THE RELIGIOUS EDUCATION CONFERENCE AND THE PASTOR'S SCHOOL WILL BE HELD THIS MONTH.

The Aim of the Conference is Inspirational:

(A)—To achieve general awareness of our task in the Building of Christian Character among YOUTH in a post-war world.

(B)—To ask questions:

(a) What ideals should we press to Youth to help achieve Christian Character?

(b) What training is necessary for our leaders of youth?

(c) What leaders are available?

**TUESDAY, August 12:**

| | |
|---|---|
| 8.00-9.30 a.m. | Breakfast. |
| 10.00 a.m. | Registration. |
| 10.30-11.30 a.m. | General Session. Opening of Conference. Explaining purpose of Conference. Inspirational talk. |
| 12.00 p.m. | Lunch. |
| 3.00-4.30 p.m. | Group Sessions: Group A — Sunday Schools. Group B — Day Schools. Group C — Methodist Youth Fellowship. |
| 4.30 p.m. | Tea. |
| 4.30-5.30 p.m. | Display of Religious Education materials—Miss M. Marsh in charge. M.Y.F. Display—T. R. Doraisamy in charge. |
| 5.30 p.m. | Recreation directed by M.Y.F. of K. L. |
| 7.00 p.m. | Dinner. |
| 8.00 p.m. | Youth Rally—T. R. Doraisamy in charge. |

**WEDNESDAY, August 13:**

| | |
|---|---|
| 7.00-7.45 a.m. | Holy Communion: Short Meditation led by Rev. Kadirgamar; Rev. Eklund and Rev. M. T. Fang to assist in the Holy Communion. |
| 8.00 a.m. | Breakfast. |
| 8.30-10.00 a.m. | Group Meetings—Groups A, B, & C. |
| 10.15-11.45 a.m. | Joint Session of Groups A, B, & C. |
| 12.00 p.m. | Lunch. |
| 3.00-4.30 p.m. | Group Meetings of A, B, C for organisation and business. |
| 4.30-5.00 p.m. | Closing General Session—Reports, Challenge, Adjournment. |
| 6.30 p.m. | Dinner. |

# Malaya Methodist Pastors' School

**August 14—21, 1947**

THE PASTORS of the Malaya Annual Conference and the Malaysia Chinese Annual Conference will convene in Kuala Lumpur, August 14th to 21st, for their Annual Pastors' School. The Pastors' School has become an annual affair in pre-war Methodism and was always looked forward to as a time for refresher study and good fellowship. Special importance is attached to this year's school because it is the first one to be held since 1941. Lectures on the Church, Crusade for Christ, Ministry of Music, Bible, Pastoral Work, Theology, Evangelism, Stewardship and other subjects of vital importance and interest will be given. The Pastors' School is especially fortunate this year to have on the faculty Sylvia Barnes Thomas, who holds the Master of Sacred Music degree from Union Theological Seminary in New York. Mrs. Thomas will lecture on **Improving our Worship Services Through Music.** She will also direct the music for the worship services during the period of the school.

## Programme of the Pastors' School

### THURSDAY, August 14:

| TIME | | LECTURER |
|---|---|---|
| 10.00 a.m. | Registration | |
| 11.00 a.m. | Opening Service | |
| 12.30 p.m. | Lunch | |
| 2.30-3.10 p.m. | †Group M—"Crusade for Christ" | Waldo S. Reinoehl |
| | ‡Group C—"Church Music" | Sylvia B. Thomas |
| 3.15-3.55 p.m. | Group M—"Church's Responsibility to Youth" | E. S. Lau |
| | Group C—"Evangelism" | Hong Han Keng |
| 3.55-4.15 p.m. | TEA | |
| 4.15-4.55 p.m. | Group M—"Old Testament" | Abel Eklund |
| | Group C—"Fundamental Christian Beliefs" | H. F. Kuehn |
| 5.00-5.40 p.m. | Group M—"Pastor and his Work" | J. W. A. Kadirgamar |
| | Group C—"Pastor and his Work" | Timothy Huang |
| 6.30 p.m. | DINNER | |
| 7.30 p.m. | Praise and Prayer Through Hymns Directed by S. B. Thomas. | |

### FRIDAY, August 15:

| | | |
|---|---|---|
| Morning Devotions in Wesley Church. | | 7.00-7.30 a.m. |
| 7.45 a.m. | BREAKFAST | |
| 8.30-9.15 a.m. | Group M—"Crusade for Christ" | Waldo S. Reinoehl |
| | Group C—"Church Music" | Sylvia B. Thomas |
| 9.20-10.05 a.m. | Group M—"Church's Responsibility to Youth" | E. S. Lau |
| | Group C—"Evangelism" | Hong Han Keng |
| 10.05-10.25 a.m. | RECESS | |
| 10.25-11.10 a.m. | Group M—"Old Testament" | Abel Eklund |
| | Group C—"Fundamental Christian Beliefs" | H. F. Kuehn |
| 11.15-12.00 a.m. | Group M—"Pastor and his Work" | J. W. A. Kadirgamar |
| | Group C—"Pastor and his Work" | Timothy Huang |
| 12.30 p.m. | LUNCH | |
| 3.00-4.15 p.m. | Group M—"Special New Testament Study" I. & II. Timothy | S. M. Thevathasan Paul |
| | Group C— do. | S. H. Hang |
| 4.15 p.m. | TEA | |
| 6.30 p.m. | DINNER | |
| 7.30 p.m. | Service of Worship Chairman: | C. E. Fang |
| | Subject: "Impressions of America" | by Timothy Huang |

### SATURDAY, August 16:

| | | |
|---|---|---|
| 7.00-7.30 a.m. | Morning Devotions in Wesley Church. | |
| 7.45 a.m. | BREAKFAST | |
| 8.30-9.15 a.m. | Group M—Crusade for Christ" | Waldo S. Reinoehl |
| | Group C—"Methodist Discipline" | C. E. Fang |
| 9.20-10.05 a.m. | Group M—"Church Music" | Sylvia B. Thomas |
| | Group C—"Evangelism" | Hong Han Keng |
| 10.05-10.25 a.m. | RECESS | |
| 10.25-11.10 a.m. | Group M—"Old Testament" | Abel Eklund |
| | Group C—Fundamental Christian Beliefs" | H. F. Kuehn |
| 11.15-12.00 a.m. | Group M—"Stewardship" | S. S. Pakianathan |
| | Group C—"Pastor and his Work" | Timothy Huang |
| 12.30 p.m. | LUNCH | |

### SUNDAY, August 17:

The Ministry of Music will be specially emphasised in the following church services in Kuala Lumpur churches.

9.15 a.m. Tamil Methodist Church. Bishop Edwin F. Lee will preach.

2.00 p.m. Hokkien Methodist Church. Rev. Timothy Huang will preach.

6.00 p.m. Wesley Methodist Church. Bishop Edwin F. Lee will preach.

### MONDAY, August 18:

| | | |
|---|---|---|
| 7.00-7.30 a.m. | Morning Devotions in Wesley Church. | |
| 7.45 a.m. | BREAKFAST | |
| 8.30-9.15 a.m. | Group M—"The Church" | Bishop Edwin F. Lee |
| | Group C—"Crusade for Christ" | M. Dodsworth |
| 9.20-10.05 a.m. | Group M—"Stewardship" | S. S. Pakianathan |
| | Group C—"Methodist Discipline" | C. E. Fang |
| 10.05-10.25 a.m. | RECESS | |
| 10.25-11.10 a.m. | Group M—"Church Music" | Sylvia B. Thomas |
| | Group C—"The Church" | Bishop Edwin F. Lee |
| 11.15-12.00 a.m. | Group M—"Pastor and his Work" | J. W. A. Kadirgamar |
| | Group C—"Old Testament" | Abel Eklund |
| 12.30 p.m. | LUNCH | |
| 3.00-4.15 p.m. | Group M—"Special New Testament Study" I. & II. Timothy | S. M. Thevathasan |
| | Group C— do. | Paul S. H. Hang |
| 4.15 p.m. | TEA | |
| 6.30 p.m. | DINNER | |
| 7.30 p.m. | Bajanai—Tamil Church | |

### TUESDAY, August 19:

| | | |
|---|---|---|
| 7.00-7.30 a.m. | Morning Devotions in Wesley Church | |
| 7.45 a.m. | BREAKFAST | |
| 8.30-9.15 a.m. | Group M—"The Church" | Bishop Edwin F. Lee |
| | Group C—"Crusade for Christ" | M. Dodsworth |
| 9.20-10.05 a.m. | Group M—"Pastor and his Work" | J. W. A. Kadirgamar |
| | Group C—"Church Music" | Sylvia B. Thomas |
| 10.05-10.25 a.m. | RECESS | |
| 10.25-11.10 a.m. | Group M—"Fundamental Christian Beliefs" | H. F. Kuehn |
| | Group C—"The Church" | Bishop Edwin F. Lee |
| 11.15-12.00 a.m. | Group M—"Church Music" | Sylvia B. Thomas |
| | Group C—"Old Testament" | Abel Eklund |
| 12.30 p.m. | LUNCH | |

Opportunity for voluntary group meetings between lunch and 4.30 p.m.

5.00 p.m. Holy Communion: Bishop Edwin F. Lee, presiding. Assisted by J. V. Ayaduray, Chua Iok Han, and H. F. Kuehn
Music directed by Sylvia Barnes Thomas.

6.30 p.m. DINNER

7.30 p.m. Sacred Concert—Directed by Sylvia Barnes Thomas.

†Group M—Malaya Annual Conference Members.

‡Group C—Chinese Conference Members.

(*Concluded on page 4*)

# The Mission Field Committee Holds Important Session

**By Marmaduke Dodsworth**

THE MISSION FIELD COMMITTEE met in Singapore July 1st to 5th. This meeting was pronounced by all present one of the most satisfactory sessions ever held. The group present faced up to the future of Methodist work in Malaya. Policies were discussed which will greatly affect the future of Methodism in Malaya.

Representative teachers from Methodist Schools in the Malayan Union and Singapore met with the Committee to carefully consider some of the major matters having to do with Grant-in-Aid schools. Not the least important was the action taken relative to pre-war property debts amounting to $297,000.00. In view of the fact that many of these debts were on church and school properties and buildings dating back a quarter of a century, and also since all the churches and schools have required every available source to finance a rehabilitation programme, it was deemed necessary to write off these old debts from sale of mission properties. After careful consideration the debts in whole or in part on forty-nine churches and schools were written off. Various rehabilitation projects for Grant-in-Aid schools were approved to be financed from Government rehabilitation loans and Crusade Funds. Many rehabilitation projects for churches were also approved to be financed from funds raised locally as well as Crusade Funds.

One of the high points of the whole session was the presentation of the programme and plans for the Malaya Methodist Theological College as presented by Rev. H. F. Keuhn. This programme received unanimous support from the Committee, and it was recommended to the Committee that the Malaya Methodist Theological College should be the Conference project in 1948. This means that a special effort will be made to raise funds for this most needy programme. It was felt that the training of our Christian leadership is of paramount importance.

Reports were given on the school and residences at Raub, Pahang. It is expected that these buildings will be ready for dedication by the middle of September. The new block of three class rooms and one residence at Paya Lebar, Singapore, is also in process of construction.

Action was taken approving the Nebong Tebal, Province Wellesley project. This provides for three class rooms and one residence for the Principal on the new 4½ acre site given by Sir John Ramsden, from the Caledonia Estate. Plans were approved for a new three class room block and sanitary unit for the A.C.S., Seremban.

The Committee on Crusade Scholarships presented its report which stated that Rev. M. T. Huang is returning at the end of July after ten months study at Garrett Biblical Institute, Evanston, Illinois, and that Mr. Ding Lik Yew has completed his first year at Brothers College, Drew, New Jersey.

Rev. and Mrs. Chew Hock Hin have been awarded a Crusade Scholarship for study at Scarritt College, Nashville, Tennessee. They sail from Singapore on the steamer "Brastagi" July 15th.

The A. C. S. Penang is working on a programme which will provide a Science Laboratory to be known as the Pykett Memorial Science Laboratory. A sum of $15,000.00 is being solicited to provide the cost of making alterations to Pykett Avenue Building and to match Government's contribution towards the cost of this equipment.

Reports were given on the M. G. S. building at Kuala Lumpur, the new building programme for the M. G. S. Singapore, and also for the A. C. S. Singapore.

The work among the Sakais under the auspices of the Home Missionary Society was presented by Rev. Burr Baughman, who is devoting his full time to this programme.

Many other phases of activities of the mission were discussed and plans made. In view of the fact that most of our schools and churches are now rehabilitated so that work can be carried on satisfactorily, the Committee has had time to see the programme as a whole and make definite plans for the future.

LET US ALL PERSIST IN A CONTINUOUS 'NO-LOTTERIES-IN-MALAYA' CAMPAIGN AND GET BEHIND EVERY COMMUNITY EFFORT TO RAISE FUNDS TO FIGHT THE TUBERCULOSIS AFFLICTION WHICH HAS ALREADY DISSEMINATED OUR RANKS.

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*(Concluded from page 3)*

**THURSDAY, August 21:**

| | | |
|---|---|---|
| 7.00-7.30 a.m. | Morning Devotions. | |
| 7.45 a.m. | BREAKFAST | |
| 8.15-8.55 a.m. | Group M—"How to Relate the Church Programme to School" | Fred David |
| | Group C— "Methodist Discipline" | C. E. Fang |
| 9.00-9.40 a.m. | Group M—"Stewardship" | S. S. Pakianathan |
| | Group C—"Church Music" | Sylvia B. Thomas |
| 9.40-9.50 a.m. | RECESS | |
| 9.50-10.30 a.m. | Group M—"Fundamental Christian Beliefs" | H. F. Kuehn |
| | Group C— "Pastor and his Work" | Timothy Huang |
| 10.35-11.15 a.m. | Group M—"Church Music" | Sylvia B. Thomas |
| | Group C—"Old Testament" | Abel Eklund |
| 11.20-12.00 a.m. | Closing Session. Adjournment. | |

†Group M—Malaya Annual Conference Members.
‡Group C—Chinese Conference Members.

# THE CRUSADE FOR CHRIST.

## A Challenge to Methodism

THE METHODIST MOVEMENT began as a Crusade. Religion in England in the 18th century was cold and formal. Masses of people were pagan; ignorance, drunkenness and indulgence in brutal amusements were common. Against this dark background came John Wesley with his heart-warming experience. He had a burning passion to save society. Methodism cannot easily depart from this tradition. It has a warm contagious spirit and a message especially for our time.

In 1944, the Methodist Church of America entered into a mighty programme which was truly of the nature of a revival. Having accomplished the merger of three Methodisms which brought together 8,000,000 people, its leaders became aware that something more than size was needed to make the church the spiritual force it should be in a war-ridden and hate-blasted world. The Movement was born and nurtured in prayer, and was carried forward on a tide of spiritual power. The five principal objectives of the Crusade were: A New World Order, Evangelism, Relief and Reconstruction, Stewardship, and the Church School Advance. Every local church, and every small group within it, has felt the throb of New Life. Other denominations, notably the Baptists, Presbyterians, and Episcopalians are engaged in Crusades of their own.

Church groups began with a serious study of the problems of establishing a Christian World Order that would abolish war. Next they secured $27,000,000 for Relief and Reconstruction. Thirdly, laymen and ministers set out with a prayer to visit people in their homes and win them for Christ. More than a million were brought to Him in this way, and the laymen found a new source of spiritual power as they did it. Stewardship and the Church School Advance are points of emphasis still to be stressed in the American Church.

The Church in Malaya first heard of the Crusade for Christ when it was announced that funds for Rehabilitation in this country would be available. Everyone knows what great assistance has come from this source and how our people have been heartened by this gesture of brotherhood from across the sea.

In Malaya we have been on the receiving end. Rapidly our buildings are being reconditioned. The long period of Japanese occupation left its marks upon our pastors and other workers. Their urgent needs for physical and economic rehabilitation have been met. Here is a statement of some of the work carried out by means of gifts from Crusade for Christ.

Over two hundred and fifty thousand dollars (Malayan currency) have been spent for the rehabilitation of Methodist Schools.

Over $100,000 have been expended on churches and parsonages, $211,000 have gone in the form of rehabilitation grants to pastors, private school teachers and retired ministers and their wives, from the Methodist Committee on Oversea Relief which is a part of the Crusade for Christ.

Aproximately $200,000 have been expended for the restoration of other Methodist property and equipment.

In addition to what has been spent in Malaya, $200,000 will be spent in Sarawak on Methodist Churches and schools.

We have turned a corner in Malaya Methodism! Our leaders have grown, in spite of the hard years of war and occupation. They are more conscious of their own need of God, more alert to social problems about them, and more eager to share their Gospel with others who have not heard. Everywhere there are open doors—youth waiting for someone to lead them to Christ, children pressing into our Sunday Schools. Go into any office or shop and you will meet men and women who have passed through our schools and know what we are doing and what we are striving for. They are with us in spirit, and their interest and loyalty can be enlisted. What will we do about this? Visitors and other observers with a knowledge of the church in various parts of the world tell us that they know of nothing to compare with the opportunity which confronts our Malayan Methodist Church.

Now let us remember that Christ has long been knocking at the doors of Malaya. This is His primary interest. Yet His work awaits our willingness to serve.

What about Malaya? We are a part of the Church. The same spirit and the same tradition is shared by younger and older churches alike. We have received; what will we *give?* We have benefitted materially; what contribution will we make spiritually? Has the time not come for us to move out along some of these lines in Malaya?

Much more will doubtless be said in the months to come about the Crusade for Christ in Malaya. What we will do with it depends upon the ordinary member in our churches as much as it does upon ministers and official boards. What are the "next steps" for the church? What will be our sense of destiny? What goals will we set up, and what will we do to attain them? Some objectives for a Malayan Crusade for Christ are suggested here,

1. Evangelism—a definite effort to win new recruits for Christ
2. Christian education—study of the need and preparation of a programme to make it more effective in day school and Sunday school.
3. Stewardship—the training of leadership: emphasis on increased giving
4. Home Missions and Church expansion—survey and plans for new churches and untouched areas especially in Pahang: plans for a ministry to the people in our city slums

WALDO S. REINOEHL.

# Reorganization of the Malaya Methodist Theological College

There appears to be almost unanimous agreement that one of the major tasks confronting the Methodist Church in Malaya is the training of adequate leadership for our churches, schools and related institutions. The Christian Church has always emphasized the importance of well trained leadership. The Methodist Church in Malaya, true to this great tradition of the church universal, organized the Jean Hamilton Training School for men and the Eveland Seminary for women a number of years ago for the training of local workers. The urgency of the task has never been felt more keenly than today as we face the uncertainties and complexities of the present day world. We have done a noble piece of work in our schools and have also done creditably in our church programme but in the past we have depended to a large extent upon China, India, and Ceylon for ministers for our churches. However, with the rapidly changing conditions in those countries and the increasing number of our own young people with potential leadership for our institutions there is every reason for developing a more comprehensive and thorough leadership training programme of our own. The modern world is calling into secular activities the choicest young people. If modern society is to be saved from further decline it is most urgent that some of these talented young people from our Christian homes be guided into Christian service. There is no higher calling than the Christian ministry. Those who enter upon it whole heartedly will contribute more to the well-being of the world in its present chaotic state than any other group of people.

When we concentrated on the building of schools and churches through the years, the members and friends of the Methodist Church responded heartily to the challenge, so that today we have to our credit a sizeable number of splendid school and church buildings in Malaya, with a school enrolment of over 30,000 students and a church membership of approximately 20,000. We can be justly proud of this achievement. Now we are faced with an even greater challenge, namely, the building of a theological seminary in Malaya that will measure up to the same high standards we set for ourselves and maintained in these other phases of our programme. Without such a training school for Christian leaders our other achievements will in the end come to naught.

The Jean Hamilton Training School and Eveland Seminary served the Church in Malaya in an efficient but limited way for a number of years. When the two institutions were merged by Conference action in 1941 and the Malaya Methodist Theological College was organized a very promising venture was begun. When the war came in December of the year the College had an enrolment of 35 young men and women. It was most unfortunate that this new venture was so shortlived, and yet, in spite of the short time of its existence it had already proved its effectiveness. We are now faced with the reorganization of the College. It is most important that we should be very careful in the selection of students so that only those are admitted who are definitely interested in Christian service. We had a splendid group of students before the war. It is our sincere hope that with the co-operation of parents, teachers, and friends another group of promising young people will be directed to the College so that the task of training leaders may be resumed. There is often the temptation to over-emphasize numbers today. No theological school ever has many students. An institution dedicated to the training of Christian leaders must emphasize quality rather than numbers. The need for well educated ministers has never been greater than it is today. In the past the minister was usually the best educated man in the community. This is not true today, when more and more laymen are also college-trained. It is not only necessary for the minister of today to be a spiritual leader but it is equally important that he command the respect of the intellectual world. This means that the minister of the Christian Church should be as well trained as the members of other professions. We have had for our admission requirement the School Certificate. We should maintain a high standard of admission if the work done is to be of high quality. Before the war the College was organized on the basis of three and four year courses. The four year course was intended for those who were planning to enter the regular ministry of the church, while the three year course was for those who intended to improve their qualifications as teachers in our schools or planned to qualify as deaconesses or boarding school principals, or for some other special tasks in our varied church and school programme. It is the intention of the College to maintain the same standard of requirements.

Until very recently it has not been possible to make definite plans for the reopening of the College owing to the lack of library and classroom facilities, as well as textbooks and adequate teaching staff. The College building has also had to be repaired and generally rehabilitated. With the passing of time most of the obstacles are gradually being overcome and the present plan is to reopen the College about the first of October of this year. Although the College has not formally opened the Music Department has resumed its task under the able leadership of Sylvia Barnes Thomas. A class in the Fundamentals of Music was begun on June 2nd. The response was exceptionally good, with an enrolment of 162 students. Plans are being made to offer the regular courses of a theological school—Old and New Testament, Theology, Philosophy,

Religious Education, Psychology, Church History, Comparative Religion, Religious Drama, Music, Pastoral Counselling, and Homiletics. A course in Arts and Crafts for teachers may also be available. It is our belief that every minister should have the ability to preach in his mother tongue.

With this in view provision will be made for the teaching of Chinese, Tamil, and Malay. Since the College is beginning de novo most of the courses will be for first year students. However, if former students return or those who have had work in another seminary wish to enrol, courses will be made available for them. There will perhaps be a number of teachers in the day schools as well as teachers and officers in Sunday Schools who will want to avail themselves of the opportunity for further study. For such persons it is the intention of the College to offer evening classes. For those living outside of Singapore who are not in a position to leave their tasks to go for further study arrangements will be made for Leadership Training Courses in different centres in Malaya from time to time. Some of the pastors who are taking the Conference Course of Study will find it possible to satisfy some of the requirements of the Course of Study by completing courses offered by the College. In brief, the training facilities of the College are to be made available not only to those who plan to enter the regular ministry but to all persons who are anxious to improve their Christian leadership qualifications, whether it be in the home, the church, the school or the community.

Oftentimes young people are called into Christian service who are not financially able to support themselves while in College. In our reorganization plans we must therefore make provision for self-help for such students as well as a Scholarship Fund. In providing work for self-help care must be exercised that such work does not consume so much time that the major purpose for their being in school is largely defeated. A student should register for enough courses each term so that he will be able to complete the entire three or four year course of study with as little delay as possible. In order to make this possible, financial assistance is necessary in a number of cases. In the near future members and friends of the Methodist Church in Malaya will be approached for gifts to help establish a Scholarship Fund from which worthy students can be given assistance. One denomination in Malaya has already established a very substantial fund for such purpose. After the matter of support is taken care of there still remains the need of proper housing for the students. The College building at No. 7 Mount Sophia can accommodate a number of single women but there is no place for the accommodation of single men and married students near the College. It is of great advantage that students live near the place of study.

If the reorganized Malaya Methodist Theological College is to serve the needs of a growing church it is imperative that real sacrifices be made by all who are vitally interested in the building of the Kingdom of God in Malaysia.

*By* HERBERT F. KUEHN.

## A PRAYER FOR THE TIMES

By ROBERT E. DORN

WE THANK-THEE, OUR FATHER, *for our Christian faith and for our Christian message.*

*We remember with gratitude the loyalty and devotion of the men and women who have carried the torch of faith throughout past centuries, and have thereby bequeathed to us a great spiritual heritage. Forbid that we should accept this heritage and enter into it merely for our own enjoyment. Rather, may we know that every privilege has a corresponding responsibility, and that every opportunity constitutes a call to duty. May we think of ourselves as part of a vast human family with all of whom we must share the message of Christ for our common good.*

*We are glad for the information and inspiration that have come to us in our meetings with fellow workers. Grant unto us a like experience whenever we meet together in thy name. Fill us with a sense of mission and with a spirit of urgency, that we may proclaim our Christian message to the races of the world, to the end that the kingdoms of this world may become the kingdom of our Christ; in whose name we humbly make our prayer. Amen.*

## EVENING AND MORNING AND NOON

By RALPH SPAULDING CUSHMAN

*I met Him at evening when work was done,*
*And I told Him the things I had lost and won;*
*And there at the close of a hard day's race*
*I met the Master face to face!*

*We talked of those things I had won and lost,*
*And He stilled a soul that was tempest-tossed;*
*But in that hour I heard Him say,*
*"My son, you should find me at break of day."*

*So I met Him there in the morning's light,*
*And gone were the shadows and burdens of night;*
*As strongly He sent me out of that place,*
*Where I met the Master face to face.*

*But lo, in the midst of the noonday heat*
*I stumbled and lost the Presence sweet,*
*And, ashamed, in that hour I heard Him say,*
*"My son, you must seek me at noon of day.*

*"For evening and morning are not enough;*
*The day is long, and the road is rough;*
*As the heat increases, strong men grow weak;*
*New strength from above your soul must seek."*

*And that's how I learned at the noon of the day*
*To lift mine eyes and steal away,*
*At least in thought, to some quiet place,*
*Where I sit with the Master face to face!*

# The Church Advances

**A Report of the Home Missionary Society**

A MONTH AGO a circular letter was sent to all well-wishers of the Home Missionary Society, setting out a brief report of the war years and launching a campaign for raising $12,000 towards the "Raub Project." I am confident that with the co-operation of all District Superintendents, Pastors of Churches, Principals of Schools, and Presidents of M. Y. F. and W. S. C. S., the campaign will meet with success. After all, we should express in more concrete form our gratitude by contributing to the work of evangelism and education among the natives of Pahang, Sumatra and Borneo.

During the period 1942-1945 the work of the Society was still maintained in some form or other. The inevitable consequences of the Japanese occupation and the uncertainties of the transition period have however dislocated our finances, upset our work, displaced our workers, and in some cases, their tragic death has deprived us of their valuable services.

In 1941, the Society continued the monthly subsidy of $15 each to the Malacca Girls' Hostel and the Dyak Work in Borneo. The vernacular work in Pahang was carried on by Rev. Yau Yee San, Rev. S. M. Pandian and Mr. M. Thangamuthu, while the work among the Sakai was faithfully borne by Messrs. S. M. Siantoeri, Komat Manoeroeng, and Kariman Sinoerat. Our only Sakai worker, Bah Prah, was associated with Mr. Siantoeri.

When North Malaya was evacuated by British forces in mid-December 1941 both our Batak workers, Mr. S. M. Siantoeri (in Terom Valley) and Mr. K. Sinoerat (in 9th Mile, Camerons) and their families were cut off from all resources. In March 1942 Mr. Sinoerat moved to the 14th Mile, and both workers continued their work devotedly and cheerfully, even without any support from the Society, except for occasional gifts of rice, sugar and salt from the Hon. Treasurer.

Owing to the fact that our Bertam Valley Station became the jungle H. Q. of the guerrillas, Mr. & Mrs. S. M. Siantoeri could not continue their work in safety and they returned to Sumatra early in 1942. Since then, we also lost contact with Bah Prah, our first Sakai convert and worker. During Easter 1943, Mr. Kariman Sinoerat was lured into the jungle (near the 14th Mile, Cameron Highlands) and was murdered in cold blood by the guerillas. Mrs. Sinoerat and her two children were then accommodated in the home of Mr. Yim Tuck Fatt in Sungei Siput. But this period of depression was not entirely lacking in interest, for on the 28th February 1943, one of our trainees, Bah Morris, was married to Wah Miah (both Sakai) according to Christian rite.

In December 1944, Mrs. Kariman Sinoerat, without telling any one about her plans, went to Slim River, and later to Cameron Highlands, in search of her husband. But tragedy befell her and her two children. They were also lured into the jungle and done away with by the same guerilla band that had disposed of Mr. Kariman Sinoerat.

The curtain might fall here to show the close of a very sad chapter in the work among the Sakais, but we are not daunted. All the more should the death of our workers remind us that by shedding their blood and laying down their lives they have fertilised the soil of Sakailand for the seed of the Gospel. And we wish to revere their memory.

What of post-war plans? Since liberation the Society has been dormant because of the uncertainties of the transition period, the lack of workers, and the possible re-organization of its personnel and activities. In March 1947 a full session of the "de facto" Conference Committee of the Society was held with Bishop Lee and Dr. Dodsworth in attendance. The meeting reviewed the various phases of the Society's work and considered the opportunities for service open to us as a Society in relation to the immediate needs of the Methodist Church in Malaya. The following decisions were arrived at:

(a) Owing to the lack of suitable Batak workers and the unsettled conditions prevailing in Sakai areas, the Sakai work should be re-opened gradually, with a view to resuming its full programme early in 1948, after careful exploration and investigation of all factors involved.

(b) As one of the major undertakings of the Methodist Church in Malaya for 1947 is the "Raub Project" the Society undertakes the task of raising $12,000 to complete the $45,000 scheme.

(c) The subsidy for the Dyak work in Borneo for 1947 should be increased to $240 (i.e. $20 p.m.) in appreciation of the courageous and devoted service of Mr. Lucius Mamora who carried on his noble work among the Dyaks of the Kapit area and interior during the Japanese occupation.

(d) The "Raub Project." Some years before the War, Bishop Lee announced at a session of Conference that the State of Pahang would be exclusively a "Home Mission Area." Since then the Society has been supporting work among the Sakai people and the Chinese and Tamil congregations in that great state, with Raub, Bentong, and Kuantan as centres from which our "circuit riders" could reach out to the various scattered groups of Chinese and Indians.

Since the liberation, the needs of Pahang have been brought to the notice of the Mission Field Committee, and a vital decision has been taken—to establish a Mission station at Raub which will ultimately consist of a Girls' School, quarters for teachers and a missionary, parsonage and a Chapel or Church.

The Pahang Government has given us about five acres of land along the Cheroh Road, north-west of Raub. This is an ideal location for a

(*Concluded on page* 11)

# The Malaya Methodist Youth Fellowship Goes into Action

The first post-war bulletin of the MALAYSIA MESSAGE had favourable references to the Youth of our Church in Malaya both editorially and from Bishop Lee. Youth was waiting for a new world and a new opportunity to rebuild their lives.

These two years have brought many opportunities for winning back lost ground. Many of the pupils in our schools who lost four years of school education came back to their studies with a gusto never known before and in numbers that hall and class could not hold. Many made long strides indeed to reduce the margin of their loss and some schools gave special concentrated courses to the more mature pupils so that they could cover a three year course in two years. The experiment entailed more work for the teacher and the taught, but never before was there more of an understanding of each other's efforts than there is now.

Many visitors to Singapore have noted to our pride and pleasure the 'zest for life and the keenness in doing things' that they observe in our Youth. An English chaplain and one visitor from Ceylon were greatly impressed by the 'demonstration of joyous Christianity' in our MYF gatherings and the great cheerfulness and enthusiasm with which they seemed to set about their tasks.

Two examples of schoolboy pluck and friendship should not pass unrecorded from a paper like this. Two boys of the A.C.S. Singapore sat for the London Matriculation Examination in June, 1946, instead of waiting for the School Certificate Examination the same year. Both attained a First Division Pass which hastened their admission to the Medical College by one year. They achieved further scholastic success when they each scored a distinction in one subject in their Part I Professional. One of them is Edwin the son of Mr. Yong Ngim Djin of the Oldham Hall. Then there is the son of Rev. S. M. Thevathasan, Oliver, who is one of about thirty boys from Singapore who have gone to the U.S. or the U.K. for further studies. He came out of his first year examinations with flying colours at De Pauw University.

**On Fire**

One of the local Chapters reported that they are 'on fire'. Yes, we need these days the fire of the Holy Spirit to cleanse us and fill us with power to do great things not only in the field of education but in the task of moral and spiritual rehabilitation. The Singapore District did well to call their printed paper, THE BEACON, which has made its appearance six times since its first issue in October last year. This magazine has filled an important gap in church life in disseminating Church and MYF news to about 3000 readers in MYF's, schools, churches and other places. If this paper can have the support of all Malayan MYF's and a conference-wide representation, we can make it a self-supporting paper. The August Conference of Youth leaders will decide whether they should adopt this paper as our Malayan organ. Many chapters are issuing little 'mimeographed' papers which show life and vigour in the Chapters that produce them. I have received the following:

'The Pilgrim' of the Taiping MYF
'The MYF Magazine' of the Wesley groups in K.L.
"Follow the Gleam' of the Singapore Straits Chinese MYF
'The Voice' of the Paya Lebar MYF, Singapore
'The Methodist Youth' of the Penang Chinese MYF
'The Wesley Review' of the Singapore Wesley MYF

**The Oslo Conference Delegate**

We were fortunate in that Mr. Ng Kheam Nyen of Seremban had been selected to go to England on a special trip arranged by the British National Council. We asked him to prolong his stay in England and to represent us at the great Conference of Christian Youth at Oslo. A sum of $500/- (US) was made available by the Federal Council for Churches through the good offices of Dr. Tracy Strong, the Secretary of the World Committee of the YMCA, while our own campaign brought in $381.70. We are happy that the time and man came together so well and that our organisation was not slow to seize the opportunity.

The other members of the Malayan delegation are Mr. and Mrs. Seah Yun Khong and Miss S. G. Loh who are members of the Straits Chinese Church.

**Distribution of Literature**

We were able to distribute to the Districts 60 pamphlets secured from the Methodist Bookroom. These covered the various phases of MYF work. We were also able to get 100 copies each of the two pamphlets on 'the MYF' and 'Stewardship' which

(*Concluded on page* 12)

THIS LITTLE LADY, MISS DAPHNE PREIMA DORAISAMY, CLAIMS TO BE PRIVATE SECRETARY TO THEODORE DORAISAMY, MALAYA CONFERENCE SECRETARY FOR THE M. Y. F.

# Christian Living Begins at Home

By HAZEN G. WERNER

CHRISTIAN LIVING BEGINS AT HOME. When religion is absent from the home, interest in it declines everywhere else. There is a direct relation betwen the importance of religion in the home and the importance of worship at the church.

Raymond Calkins in his book, "The Romance of the Ministry" speaks of the pastor who had missed a little girl from the church school over a period of weeks. Now seated in the living room of her home, he inquired concerning her absence. The answer of the mother was, "Pastor, you don't realize how much children have to do nowadays. Elizabeth just had to drop something, so she dropped Sunday School." The spiritual life of the home is the headwater of the life and work of religion everywhere.

The home needs Christian living for its own survival. Very little help comes from the present-day faint and barely audible morality. Observe, too, how the lightning of divorce is striking.

In a recent issue of Life magazine, Dr. Carl Zimmerman, Harvard Sociologist, is quoted as saying, "Evidence indicates that our middle-class family system has reached its maximum demoralisation (or will very soon) .... If left alone, the family system will break up before the end of the century,...." It will take Christian living to save the home.

The words of the marriage ceremony, "Whom God hath joined together," signal an identity with God that ought never to be broken. Start with your first day, read your Bible and pray together. Pray audibly. This is the best possible way to conserve your marriage. If the years have passed and your married and family life has been prayerless, revise your life and begin your prayer experience now.

Prayer will accomplish miracles. Prayer keeps the home under the control of spiritual ideals and God's will. It cleanses the life of each member of the family of those deposits of ill feeling and unhappiness that are the residue of "tiffs" and quarrels. It vivifies the insights that will help members of the family to be fair and right with one another.

Prayer influences and empowers members of the family to be big enough to ask forgiveness for wrongs done, to renew efforts at more thoughtful and unselfish treatment of one another. It provides the mood and mind that mirror the emotional and behaviour adjustments each one must make. (George has been keeping discussion of some of his faults at arm's length by pleading, "My nerves are bad, let's not go into that now." Jane talks endlessly until George longs for the "Pause that refreshes." If any reform is to take place it is more likely to be affected in an atmosphere of prayer.)

Prayer helps the family to see that home and homemaking are a kingdom vocation, that God needs marriages and homes that validate his way of life. It deepens the feeling that this companionship of man and wife is for life, with a growing consciousness of the union as divine.

The home as no other institution inlays the character of the child with its moral and spiritual life. The suggestibility of younger years represents a serious responsibility to the home.

The home and the church together could develop adequate Christian lives. The home must become a co-ordinating force with the Sunday School. The parent is being summoned to the role of teacher in Christian living. The Sunday School can no longer succeed by itself.

Christian education will increasingly become home centred. The slightly less than an hour of Sunday-school teaching on Sunday morning must be integrated with seven days of living, learning and practicing under the guidance of parents. To grow a sound, wholesome Christian life the spiritual growing must go on while all of the other growing is taking place day by day.

The need is for a religious family life that is not perfunctory but alive, natural and all-pervading. Why not allow conversation with God? The family can exult with him in the recovery of a loved one from a serious illness, reach out together to him in concern for the safe arrival of a dear one at a distant destination, take his hand in some sudden unforeseen crisis. The growing consciousness of God on the part of each person in the home needs to be natural. The task calls for spiritual-minded parents.

A voice said over the telephone, "Could you speak to us? My husband and I can come to the church at a time convenient for you. We have a very important matter to discuss."

Down in the church parlour the next evening the young man greeted the minister rather quietly, "We have come to see you about something that conerns us very much. A child will be born in our home soon. We believe we know how to be good parents in a general way. We do know some things about hygiene, the care and feeding of a child. But what bothers us is this matter of a lack in regard to being spiritual parents. Can you help us with this?" So they sat down together with the minister to face the need and to find a way into the experience of home religion and its practices.

As living together continues there is brought about a priceless interwovenness of the family. However, in some families a stitch has been dropped. With a decrease of home duties and an increase of the scattering of the loyalties of its members, this living together of the family has been weakened.

The differences that exist in marriage—differences of background, age, friendships, temperament, interests and tastes—make necessary this cohering power. There is no magic in a marriage ceremony whereby two people will have leveled out for them all the humps and bumps of the road ahead.

But differences need not prove fatal to the marriage. The serious question is, do you have something in common that is so abiding and so unfailing that your differences are not final in their effect, that your mutual regard is renewed. What is needed is a mutual experience of God's presence giving rise to the feeling that the marriage rests upon his eternal care. When that takes place differences only make family life more precious and interesting.

The fundamental Christian position of the sacred worth of life confronts the family with the necessity of seeing each member of the home as having the rights of individuals.

The writer was talking about Christian home at a Rotary meeting one day. Out in the lobby of the hotel after the meeting was over, one of the Rotarians stopped him and said, "Would you be interested in knowing what happened in our home in respect to what you have been talking about?

"My wife and I were not religious people. A little boy was born into our home. When he was old enough to go to school, he came home one day and said, "I have learned a thanks to say at the table. Can I say it?' So from that time on at the table we were quiet while our boy thanked God for the food.

"My wife and I began to be disturbed. We didn't quite know what to do about it. It ended with our having prayer in the home. We have prayed as a family from that time on.

"Eventually we said, "If we are Christian people like this, we ought to find a church and join up with other Christian folks.' We found a church a few blocks away. We've been members of it for some time; in fact, I am a member of the board at the present time. It made a great deal of difference in our family when our little boy came home that day years ago and said, 'I have learned a thanks to say at the table. Can I say it?'"

CHRISTIAN LIFE BEGINS AT HOME

from the *CHRISTIAN ADVOCATE.*

## THE CHURCH ADVANCES

(*Concluded from page* 8)

Mission station. Plans have therefore been drawn up, the necessary land levelled, and work has already been started on a three-classroom building for a Girls' School and another building of similar dimensions to provide the residences.

The Mission Field Committee has already voted a generous amount, which together with amounts previously collected or granted, totals $33,000. The whole scheme will cost $45,000 and so the Home Missionary Society has been assigned the task of raising the other $12,000 in the course of the next two or three months.

Here is the grand opportunity to share in the indigenous work of the Church. Your prayers are needed, and your contributions will be gratefully received by the Hon. Treasurer, Mr. Wong Hean Kim, c/o Anglo-Chinese School, Sitiawan.

By V. D. Kuppusamy

## OVERWHELMING INTEREST IN "SHORT MUSIC COURSE"

(Under the direction of Sylvia Barnes Thomas, B.A., M.S.M., F.T.C.L. and Paul E. Thomas)

Literally overwhelming was the response to the "Short Music Course" recently offered by the Music Department of the Methodist Theological College. At this Course, offered on fourteen Monday evenings from June to October, an enrolment of approximately fifty or sixty was expected. The actual enrolment is 162! This is another manifestation of the eagerness of the people of Malaya to know how to make good music.

At the sessions, held from 5.30 to 6.55 p.m., a "ground-work" in Music Notation, Sight Reading, Ear Training, Voice Production, Pronunciation, is given. It is not expected that any members of the course will emerge as "finished" vocalists but they should have a foundation on which to build further knowledge.

The last session of the "Short Music Course" will be held on October 20. Those interested will be able to join the Conference Choir which will begin rehearsals on November 3. The music selected for the Conference Sunday Service on January 4 is both interesting and beautiful.

This initial effort of the Theological College through its Music Department augurs well for interest in the general courses to be offered by the College in the coming October.

## SINGAPORE A.C.C.S. FAREWELL PARTY

A Staff Meeting was held on 15th July, 1947 at 4.15 p.m. at Wesley Hall, with Rev. E. S. Lau in the chair. Present at this meeting were Bishop Edwin F. Lee, Mrs. Lee and Rev. S. M. Thevathasan.

After calling the meeting to order, Rev. Lau invited Bishop Lee to address the gathering. In the course of his speech, the Bishop touched upon the future building plans for the spread of education in Malaya, and laid particular stress on school buildings in Singapore. He also expressed his gratification at the good work done by the A.C.C.S. In the end he made the startling announcement of the transfer of Rev. E. S. Lau from the Principalship of the A.C.C.S. to other fields of activity and the appointment of Rev. S. M. Thevathasan as the new Principal.

Following the Bishop's speech, Rev. Lau made some pertinent remarks and paid a glowing tribute to his Staff for their loyalty to him during the period of stress and strain at the beginning of the re-occupation period. Rev. Thevathasan, accepting the post offered to him, impressed upon the Staff members his matured experience as a teacher. A Staff member, in the course of his talk, referred to Rev. Lau's qualities and confessed that the teachers owed a great moral debt to him. On behalf of the Staff members, be bade him "Au Revoir" and at the same time, extended to Rev. Thevathasan a friendly welcome.

## MALAYA METHODIST YOUTH FELLOWSHIP

(*Concluded from page 9*)

were sent to no less than 80 addresses in Malaya. As a result of this office sending 40 numbers of the **Highroad** and the **Workshop,** all the copies in the Methodist Bookroom are sold out. So much for salesmanship! We have also sent out 60 copies of the Home Missionary Society Report which has material for a good 'appeal meeting' and propose to help in their campaign for funds.

Programme Helps on 'Christian Youth in Action', 'The Central Truths of the Christian Movement' and 'The MYF Objects and Scope' were sent out. These were experimental and were meant to be suggestive of the kind of thing that the Central Office could produce if needed or reproduce for distribution if Chapters sent in their successful programmes.

**MYF Leaders to meet in August**

The leaders who meet in August will have their hours and minutes full, as a number of matters have to be discussed and action taken. Among them are:

(1) A Malayan Youth Paper: The Beacon Management will give report and recommendations.
(2) The All-Malayan Institute in 1948—place and management,
(3) Goals for 1947-48
(4) Theme for 1948
(5) The MYF Constitution and the work of the Commissions
(6) Organisational points

**Resource Library**

This is taking shape and before long we hope to have a range of literature which will provide for the varied needs of Institutes, Retreats and the like. Rev. W. S. Reinoehl has asked his church in the US to supply us with these needs. We have just received lists of 'Enrichment Courses' which will be ordered soon with the money which the former Malaysia Epworth League Council had in credit with the Methodist Book Room.

**World Frienship**

The Singapore District of the Commission of World Friendship, Mr. Teo Tai Hin, has undertaken to be correspondent to the Overseas Section of the Methodist Alliance of Youth Clubs. The Secretary of the MAYC who has published one of my letters in the Methodist Recorder got in touch with our Oslo Delegate and is very pleased to be linked with our work here. The Malacca and Singapore Wesley MYF's were put in touch with an MYF worker with youth in the USA by Mr. Ding Lik Kiu, our Crusade Scholar at Drew University. The MYF HQ from Tennessee sends us greetings and has sent us for distribution besides sending us useful material for reference.

**A Challenge to Youth in Malaya**

The MYF with its tremendous power of personnel, health and energy can give power to the Church. It can help in the worship, evangelism and social welfare projects of the local church.

Its members can help in the activities of the younger members and teach in the Sunday Schools.

Its members can be a leavening influence in School and College. The biggest challenge of this country is the fact that we have still, in schools and in any representative body, a good proportion of people who have not given themselves to any religious allegiance. It is not a challenge to pastors only, but to the youngest Christian alive. In some instances the MYF has seized the opportunity of co-operating with the Department of Social Welfare, which the Government is operating in Malaya.

The MYF has made its voice heard on the vexed question of lotteries in no uncertain terms.

A series of articles in the **Highroad** is entitled 'Christianity as a Youth Movement'. Christ was a young man, joined probably by younger men, who turned the world of their time upside down. We could with His Companionship do the same, and what is more, we can make it right-side up.

THEODORE R. DORAISAMY,
Secretary, MYF & Young People's Work.

## THE METHODIST BOOK ROOM

The Methodist Book Room which was located at No. 48, Canning Rise before the war has been reopened at No. 7, Mount Sophia and is gradually resuming its prewar role as supplier of the needs of our churches and schools in Malaysia. It is still quite difficult to obtain supplies from America and China due to currency restrictions. However, it has been possible to place several orders and shipments have been arriving during the past few months. Substantial orders have been placed in the United Kingdom and America and by the end of the year there should be a sufficient stock of books and other supplies to take care of the most urgent needs. Churches and schools have been asked to place their 1948 Sunday School supply orders on the forms that have recently been sent out.

## YOUNG WOMEN'S CHRISTIAN ASSOCIATION

*Miss Mabel Robertson,* new Malayan Secretary of the YWCA, who has come recently from Australia, will take over the direction of work from Miss Gertrude Owen immediately. She will reside in Kuala Lumpur. Miss Owen came to Malaya to serve as General Secretary of the area including not only all of Malaya, but also Siam and the Dutch Indies. Shortly after she arrived on March 7th, 1946, the Singapore YWCA was re-organized with a Committee functioning and the Hostel doing valiant service, as in the pre-war days. Working in co-operation with the Welfare Board, the YWCA became responsible for the Refugee Service which had been started by Miss Jean Begg, a well-known international YWCA Secretary, who had worked at the establishment of such centres across India and Burma. Mrs. T. W. Hinch, pre-war Malayan Secretary, undertook the work of encouraging all the Malayan centres to begin the task of rehabilitation and re-organization. Is spite of many difficulties, much progress has been made everywhere. Miss V. Storie, who had made a record for her work among young adults during the war years in Australia, has been on the job in Singapore for a few months, and is making a busy place of the newly acquired YWCA centre at Leonie Road. This centre is used also as the residence for the Secretary and staff in Singapore. Great plans have already been undertaken by the Singapore Committee, whose President is Mrs. Loh Poon Lip, a member of the Straits Chinese Church.

## SUMATRA

In spite of the failure of the Indonesian and Dutch parties to come to an agreement on the details which will secure peace in Sumatra, our Mission in Medan was opened during February by the Rev. A. V. Klaus, veteran missionary in Java and Sumatra. Shortly after his arrival in Singapore, he received permission to fly to Medan with a return on the same plane. Because of his long time residence, the Dutch authorities there gave him permission to remain. He returned to Singapore, however, to meet Miss June Reddinger, who had come from the Methodist Girls' School in Calcutta and to whom he was married in Wesley Church, Singapore, on February 11th. Miss Reddinger had long served the cause of Christian education in Java and Sumatra. Together, undaunted by uncertainties, they ventured into the hardships of rehabilitation and restoration which awaited them. Riding from the port of Belawan Deli under convoy through territory held by Indonesians, they found Medan an isolated city, overflowing with Chinese refugees.

Our own Chinese congregation was holding regular services in our fine church on Hakka Street, which had not been damaged. The Boys' School, the Girls' School and the Missionary residence were filled with refugees who could not be ruthlessly removed. It required time and patience. At this time of writing, the residence and the Boys' School are now in our hands. Classes were to have been opened on July 1st when girls would also be admitted. The shortage of teachers creates a problem for the school, just as the lack of Chinese pastors does for the Churches. Since there cannot yet be any contact established with the Indonesian areas, our Batak pastors have not returned. It is believed they are carrying on courageously in the Churches in Batak-land. It is known that pastor Luther is in Siantar.

Mr. Klaus has also sought aggressively to reach our other stations. He has made two visits to Palembang by plane. He reports that the people are eager for the resumption of the normal Church activities—the Church and School life. He found the Malay Church had been held with interruptions. Some of its members had been boys in our English School in Java who have found employment in Palembang with the pre-war Standard Oil Co. of New Jersey. It will be recalled that Cleopus Tobing, our veteran pastor, had been forced to leave Palembang with his family on the eve of the Indonesian up-rising. The Chinese pastor had left for furlough in China.

At the urgent request of Mr. Klaus, the Rev. Hong Han Keng, District Superintendent of Chinese work in Singapore District, made a visit to the East coast of Sumatra with special attention to Bagan Si Api Api, a fishing mart, said to be one of the largest in the world. Our Church had developed a splendid congregation there and had built an attractive Church building and School under the Superintendency of the late Rev. Egon Ostrom. The place suffered seriously from the Indonesian troubles. Many of our Church leaders have died. The people are anxiously awaiting spiritual leadership.

*Miss Freda Chadwick*, who spent the past year in Singapore, is expecting to return to Sumatra soon. During her stay in Singapore, she has given devoted service to the Malay speaking congregations at Paya Lebar and Geylang. She has completed the arduous labour of the rehabilitation of the property known as "Number 7" on Mt. Sophia, and has made preparations for the housing of the Theological College, which will soon be re-opened. As the only representative of the Woman's Division of the Board of Missions in Singapore, she has been called upon to render a variety of service. She will be greatly missed when she leaves, but her presence in Sumatra will be as greatly welcomed.

*The Rev. and Mrs. Ragner Alm* arrived in Singapore during June, en route to Sumatra. With Miss Chadwick, they await the necessary visa from Government authorities to enter. Mr. and Mrs. Alm spent the years of the Japanese occupation in their Mission station, Kisaran. They suffered the usual hardships of those who were deprived of service and fellowship and the necessities of the physical life. Although they were neutrals, being of Swedish descent, they were given no consideration, except to be spared of internment. After the liberation, they left for Sweden, where they spoke at the Annual Conference session of the Methodist Church and in many other places. From Sweden they sailed for the United States where Mr. Alm entered school at Garrett for some time. At the request of the Board of Missions, he became their representative in many Southern and mid-western Methodist Churches, speaking at various Conferences. At present, they are visiting Methodists in the environs of Kuala Lumpur, becoming acquainted with the variety of service that Methodists render, and making their contribution during their enforced delay in plans.

## DYAK LAND

Guru Lucius Mamora, our Batak missionary to the Dyaks of Sarawak, Borneo, writes; "We have fifteen students now, two of whom are married and have children. Not one of these boys has long hair any more. I myself cut their hair. The people in the market place are greatly interested in seeing the Dyak school boys looking just like Malays. We have much malaria and an epidemic of pneumonia. My wife gives the boys the same tender care she gives our baby Satia." Guru Lucius and his wife Elizabeth carried on heroic service in Kapit and its environs during the occupation. They suffered material loss, privation and separation. During the period when Australian forces were returning, they were victims of constant fear from the up-rising Dyaks who went on an orgy of head-hunting to seize Japanese heads. Any one, not a Dyak, who happened to be near was in danger. At one time, Lucius felt the knife above his own neck. Friendly Dyaks rushed to the rescue, calling out, "Do not take his head. He is the Pengulu of Dyak boys." Lucius knew that the Mercy of God had again intervened to save him. It is hoped the way will soon be opened for them to visit their family home in Sumatra and to enjoy the long-awaited asd well-deserved vacation.

"BORNIE," SON OF GURU AND MRS. LUCIUS MAMORA OF KAPIT, SARAWAK, IS ATTENDING SCHOOL IN SEREMBAN.

WAR HAS BROUGHT IN ITS TRAIN A GENERAL LOWERING OF MORAL STANDARDS, AROUND THE WORLD. THIS IS AN HOUR WHEN WE NEED TO KNOW WHAT THE CHRISTIAN STANDARD OF LIFE IS. IT IS A TIME WHEN WE NEED TO CO-OPERATE WITH ALL OTHER CHRISTIANS TO FIGHT HYDRA-HEADED EVIL WHEREVER IT APPEARS.

## METHODIST RECIPIENTS OF HONOURS

The 1947 list of King's Birthday Honours carried the names of two well-known Methodists: Dr. Soo Kim Lan of Kuala Lumpur and Mr. Thomas W. Hinch, Principal of the Anglo-Chinese School, Singapore. They were given the O. B. E.—Member of the Most Excellent Order of the British Empire. It will be recalled that Mrs. Hinch was given the same government recognition in the 1941 Honours, but due to the war confusion, was not presented with the decorations until March of this year.

### Mr. T. W. Hinch

Mr. Hinch, who joined the Methodist Mission in 1909, has served as Principal of the Singapore A.C.S. for 19 years. He has made a splendid contribution to the cause of Christian education and to the Church life of Malya. At one of the many farewell functions held for him before he left Malaya on retirement, H.E. The Officer Administering the Government, Mr. McKerron, said, "Mr. Hinch has served the cause of education in Malaya, as teacher and principal, for 37 years. He has upheld the best traditions of the teaching profession, and has contributed much not merely to the spread of English education, but to the development of Malayan youth in character and leadership. He has been more than just a great headmaster and a good educational administrator. He has laid down for the boys of this school certain standards of character and behaviour. He has established values. These standards and these values are what will live on as a vital part of the spiritual entity of the school."

### Dr. Soo Kim Lan

Dr. Soo was honoured as a leading medical practioner in Kuala Lumpur. She served, pre-war, for eight years as Lady Medical Officer is charge of the Kuala Lumpur Maternity Hospital. She has been a member of several public bodies, including the Council of the King Edward VII College of Medicine, Singapore, and the Central Welfare Council, of which she is at present a member. Dr. Soo was educated in Methodist Mission Schools. After finishing her Cambridge work, she attended the Training School Course for women in what is now called the Methodist Theological College when the late Miss Catherine E. Jackson was Principal.

### Mr. Seow Cheng Joon (B.E.M., S.B. St. John)

Mr. Seow who is a schoolmaster at Raffles Institution, is a member of the Geylang Methodist Church, Singapore. He was awarded the Medal of the Most Excellent Order of the British Empire in the Birthday Honours List of 1946, and became a Serving Brother of the Order of St. John in March, 1937.

He is ranked among the younger men as one with ideas and initiative. Since Raffles College days, his friends and colleagues have found him straightforward in speaking his thoughts. The honours that have come to him were fruits of sheer industry and dexterity of spirit.

In the latter part of the War, he was instrumental in revealing to the special precursors of the Allied Forces the position of the strategic rice dumps stored in various parts of Malaya.

### Certificate of Commendation

Amongst one hundred persons in Singapore who received the Certificate of Commendation from the Governor, Sir Franklin Gimson, for loyal service and outstanding courage during the Occupation period were several Methodists, Among them were the *Rev. Hong Han Keng*, Pastor of the Telok Ayer Church and District Superintendent of the Chinese Church in Singapore District, and *Miss Agnes de Souza* who for many years served as a teacher in the Methodist Girls' School, Singapore, and is a loyal member of the Wesley Methodist Church.

### Mr. Thio Chan Bee

Another Methodist recipient of high honour was Mr. Thio Chan Bee, Acting Principal of the A.C.S., Singapore, whom H.E. the Governor of Singapore appointed to the Singapore Advisory Council. Mr. Thio has been an ardent Christian, a member of the Straits Chinese Church since boyhood. He was educated in the A.C.S. in which he has long been a teacher and Senior master. During the B.M.A. period, Mr. Thio was acting Inspector of Schools in Singapore.

## CRUSADE SCHOLARSHIP STUDENTS

*The Rev. Timothy Huang* has completed what he found a stimulating course of studies at Evanston, Illinois, and will soon be returning to Malaya.

*Ding Lik Kiu*, a student at Drew University, has entered De Pauw for the summer quarter. He made a record in scholarship and in general campus activities during the year, and will return to Drew in the fall for his second year. He was one of four Crusade Students chosen from among the sixty-two present at the Greencastle Missionary Meeting in July to speak at the Sunday evening service. He reports this occasion as "the thrill of my life."

*The Rev. and Mrs. Chew Hock Hin* sailed on July 15th for the West Coast of the USA under the auspices of the Methodist Mission, having been accepted by the Board Missions in New Work City as scholarship students for the ensuing year. It is expected that they will be enrolled at Scarritt College in Nashville, Tennessee. Several farewell receptions were held in their honour by members of their various congregations, prior to their sailing.

REV. AND MRS. CHEW HOCK HIN, CENTRE, ON BOARD THE S.S. BRASTAGI BEFORE SAILING FOR THE U.S.A.

### Visit to Britain

Three more members of the Methodist Church, Mr. Thomas Abraham, Headmaster of the Batu Road School, Kuala Lumpur, Mr. Ng Keam Nyen, proprietor of the United Co-operation Bookshop, Seremban, and Mr. Lim Yew Hock, general Secretary of Clerical Administrative Worker's Union, were among the five chosen by the Government to visit England for a few months under the auspices of the British Council. Mr. Abraham's father was the first Tamil District Superintendent of the Kuala Lumpur District. His sister is the efficient Principal of the M.G.S. Mr. Ng is an energetic worker in the MYF and has been chosen to attend the Oslo Conference this month as one of Malaya's delegates.

### Malayan Delegates to Oslo Conference

Other Malayan Methodists who will be present at the Oslo Conference in Norway during July are Mr. and Mrs. Seah Yoon Khong, talented young people of the Straits MYF. Mrs. Seah is a member of the Straits Choir. Mr. Seah was among the first to be chosen from Malaya as students of a two-year course in Social Welfare in England. Mrs. Seah only recently joined her husband. Also, Miss Loh, the daughter of Dr. and Mrs. Loh Poon Lip, will go to Oslo to represent the YWCA of Malaya. Miss Loh has this summer completed her medical training interneship in Edinborough, and is enroute home for the first time since she evacuated in 1942. She had begun her medical studies in the King Edward VII. College of Medicine in 1939. She continued them in Bombay, and finally, after the liberation of Europe went to Scotland.

# MORE OR LESS PERSONAL . . .

Miss Lydia Urech sailed in late April for England and Switzerland via the United States. On reaching Los Angeles, she was met by old Malaya friends who took her at once to that famous Malaya Methodist House, the home of the Leonard Oechslies. The occasion was the baptism of the grand daughter of the Rev. and Mrs. P. L. Peach, the child of their daughter Betty, who spent her early years in Malaya. There Miss Urech met many other Malayans. In July she was present at Greencastle, Indiana. We are sure she made worthy contribution to that gathering with her background of experience and her vibrant enthusiasm. Miss Urech has retired after 36 years of service under the Woman's Division of the Methodist Board of Missions, and her departure will be very generally regretted. Her service was ever of that rare genius which reaches into the home life of the people with complete understanding and kindly ministration. She was a great friend of the Tamil people on the Estates and is well known amongst our Chinese Christians wherever she has been stationed. She remained in Singapore during the occupation by the Japanese and being a Swiss neutral, was not interned. Although life was made extremely difficult for her, she gathered what strength she could, and went about, at great personal risk helping others and carrying the comfort of her Christian hope. The name of Lydia Urech will not be forgotten in Malaya.

Malayan Methodist were grateful for the visit of Bishop and Mrs. Angie Smith of Oklahoma City during the early part of February. Although they spent but one week observing Malaya Methodism from Singapore to Penang, their reports to the Church in the USA reveal that they carried away with them an appreciation of our programme and progress. Bishop Smith gave several inspiring messages in Singapore and was graciously entertained by various church groups. We feel indebted to the Board of Bishops for this Episcopal attention from the home Church and hope they will find it possible to send out other representatives frequently.

The marriage of Miss Nancy Thevathasan, second daughter of the Rev. and Mrs. S. M. Thevathasan of Singapore, to Mr. J. F. Ponnambalam, a prominent Jaffna lawyer, took place in early March, in St. Peter's Church, Jaffna. We regret losing from Malaya one of our own well-educated and talented Methodist young women, but we congratulate Mr. Ponnambalam on his success, and rejoice with Nancy in her new home where her father and mother enjoyed their own youthful years.

A baby girl, Jennifer Louisa, was born on July 5th to Mr. and Mrs. Simpson of Singapore. Mrs. Simpson will be better known by the name of Vera Leicester. She was married to Mr. Simpson, Manager of the Provisions Department of Robinson's, shortly after her return from Australia where she spent the war-years. For many years she has been connected with the Methodist Mission and is known to all as Secretary to Bishop Lee.

Bishop Edwin F. Lee spent two weeks in Manila during April. He had been especially invited by the President of the University of the Philippines to be one of the Commencement speakers. He held conferences with Bishop Alejandro and other Church leaders.

Almost every ship for the past few months has been carrying some Methodist boys to the USA. Among these are Francis Loh Choo Ho and Philip Loh Coo Seng, sons of Dr. Loh Poon Lip of Singapore. They have arrived at Morningside College, Sioux City, Iowa, where they have joined Chen Chi Chang, who transferred from Purdue University. Albert Goh, only son of Mrs. Goh Soon Ho, is on the way to this same educational centre. Raymond Yong, son of the Principal of Oldham Hall and a member of the ACS staff, has left for Washington and Jefferson College, Pennsylvania. He will be in close contact with Mr. Raymond Roach, formerly a teacher and pastor in Singapore and Malacca. Michael Lee, son of Mr. Lee Choon Nghee, teacher in the Singapore ACS, Middle School, and Lim Cheng Chuan, son of Mr. Lim Un Tien, Headmaster of the ACS Middle School, a prominent layman in Telok Ayer Church and delegate to the General Conference of 1932, held in Atlantic City, sailed last week. Cheng Chuan will join Oliver Thevathasan at De Pauw University, Greencastle, Indiana. According to a report which has reached us, it was due to the latter's success and alertness that Cheng Chuan was given a Rector Scholarship at De Pauw. The story goes that the Dean called Oliver to his office, commended his work and campus activities, and remarked, "If there are any more boys like you in Malaya we would be glad to honour them with scholarships." Oliver wasted no time. "I have a friend," he said, and the Dean made good his promise.

Rev. and Mrs. B. H. Baughman returned from the USA in June, reporting an extremely worth-while opportunity to study and renew family ties. They were at Cornell University at the time Miss Eva Sadler was also taking some refresher courses there. Mr. and Mrs. Baughman are at present making a study of rice culture in preparation for the renewal of his work among the Sakai. Needless to report they are receiving a cordial welcome from all groups.

Mrs. Ang Swee Hian who recently went to Scotland to visit her two daughters who are studying in Edinborough was accompanied by Maudrine Yap, popular daughter of Mr. and Mrs. Yap Pheng Geck. Miss Yap, who was a student in Woodstock School, India, during the war period expects to further her education in England. At present this quartette is holidaying in Switzerland.

## IN MEMORIAM OF W. G. SHELLABEAR, D.D.

In early January word was received here announcing the death of Dr. Shellabear at his home in Hartford, Connecticut, at the age of 84 years. He was a missionary of the Methodist Church in Malaya for thirty-five years, the father of the Methodist Publishing House, (now the Malaya Publishing House) and an outstanding Malay scholar with tireless efforts in behalf of Moslems. His persistent labour in the field of literature deserves the unceasing gratitude not only of our Church, but of all classes in Malaya. Following his retirement, he became a Professor at Drew Theological Seminary, and later at Hartford Seminary Foundation until 1938, when he retired. However, he did not cease from his translations until his last illness, whence he was called Home.

The above brief sketch does not suffice to give present day readers of this journal an adequate picture of the rare personality of W. G. Shellabear. He came to Malaya as a Captain of the Royal Engineers in the British Army sixty years ago. He found his way to the newly-built Methodist Church on Coleman Street, still used as a chapel by the Anglo-Chinese School. It is said to have been an inspiring sight to see the handsome white-uniformed soldier come into the little church and take his place in the front pew. He proved the genuineness of his interest in Malaya's redemption by resigning from the army, on his first leave in 1889, and preparing himself to enter the field of printing and writing for the cause of Christ. He returned as a missionary of the Methodist Church in 1890. On his first little printing press in 1891, the "Malaysia Message", a small eight page paper, came to birth. That first press grew to such strength that his translations of hymns and scriptures and tracts and the publication of translations in the Chinese dialect, grew with it. Shellabear's Grammar and Vocabulary were long standard works for all new comers to Malaya. The extent of his translations is too great to recount here. The name of W. G. Shellabear will continue to live in Malaya as long as men seek good reading in the native tongue, or as long as Christian hymns are sung or Scriptures read in the old Baba Malay. The Methodists of Malaya cannot fail to feel the challenge of the great soul which yet cries out to us to remember the Malays. Mrs. R. A. Blasdell, who with her husband is rendering devoted service in Malacca, in the field of Malay Literature, is a daughter of Dr. Shellabear. The Principal of our M.G.S. in Klang, Mrs. David Gulland is also a daughter of the late Dr. Shellabear.

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